The Western Conference Unitarian

NOVEMBER 1911

A Liberal Religious Magazine devoted to Freedom, Fellowship *and* Character in Religion

"WE ARE CO-LABORERS WITH GOD"

The Western Unitarian Conference

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The Churches of the Western Unitarian Conference.

OHIO.

CINCINNATI—The First Congregational Church, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, D. D., 304 Oak St.

CLEVELAND—Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M., Rev. Minot O. Simons, 1867 Crawford Rd, N. E.

DAYTON—First Unitarian Church. Services at 11 A. M. in auditorium of the Young Woman's League. Rev. Troward H. Marshall Ph. D. Old Orchard Ave.

MARIETTA—First Unitarian Church, Putnam and Third Sts. Hours of service, 10:30 A. M., and 4 P. M. Rev. E. Alfred Coil.

TOLEDO—First Unitarian Church, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. G. E. Mac-Ilwain.

YOUNGSTOWN—First Unitarian Church, Elm St. and Bissell Ave. Hour of service, 10:30 A. M. Rev. Horace Westwood, 1321 Kensington Ave.

MICHIGAN.

ANN ARBOR—First Unitarian Church, State and Huron Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Percy Dawson.

BENDON—Union Church. Hour of service, 8 P. M., Friday, fortnightly. Rev. A. B. Hills, Traverse City, Mich.

BROOKLYN—Unitarian Church. Occasional service.

DETROIT—First Congregational Unitarian Society, Woodward Ave. and Edmund Place. Hour of service, 10:30 A. M. Rev. Eugene R. Shippen, 926 Cass Ave.

GRAND HAVEN—First Unitarian Society, Washington St. between Third and Fourth Sts. Hour of service, 7 P. M.

GRAND RAPIDS—All Souls Church, Sheldon and Oakes Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. H. B. Bard, 22 Paris Ave.

GRAND RAPIDS—Holland Unitarian Church. Michigan Ave. and N. Ionia St. Hour of service, 10:30 A. M. Rev. B. A. VanSluyters, 184 Dale Ave.

HARRIETTA—People's Church—Hour of service, 7 P. M. third Sunday of month. Rev. B. A. Hills, Traverse City, Mich.

JACKSON—First Unitarian Society, Jackson and Washington Sts. Hour of service, 10:30 A. M. Rev. A. B. Curtis.

KALAMAZOO—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M. Rev. George F. Patterson.

MOUNT PLEASANT—First Congregational Society. Hours of service, 10:30 A. M. and 7 P. M. Rev. B. A. Hills.

ONSTED—People's Church. Hour of service, 11 A. M. Occasional services.

SHERWOOD—Unity Church. Hour of service 7:30 P. M. on alternate Sundays.

TRAVERSE CITY—Emerson Unitarian Church. Hour of service 7 P. M., first, second and fourth Sundays of month. Rev. B. A. Hills, 303 W. 12th St.

INDIANA.

INDIANAPOLIS—All Souls Unitarian Church, Alabama St, near Fifteenth. Hour of service, 11 A. M. and 7:45 P. M., when specially announced. Rev. Frank S. C. Wicks, 2041 Talbot Ave.

HOBART—First Unitarian Church. Hour of service, 7:30 P. M., on alternate Sundays.

ILLINOIS.

ALTON—First Unitarian Church, 110 East Third St. Hour of service, 11 A. M. Rev. Howard MacQueary.

BLOOMINGTON—Unitarian Church, East and Jefferson Sts. Hour of service, 10:30 A. M. Rev. J. H. Mueller, 506 E. Chestnut St.

BUDA—Union Christian Society. Hour of service, 2:30 P. M. Rev. C. A. Polson.

CHICAGO—First Unitarian Society (Memorial Chapel), Fifty-seventh St. and Woodlawn Ave. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 1174 E. 57th St.

CHICAGO—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 4232 N. Hermitage Ave.

CHICAGO—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service, 10:45 A. M. Rev. M. Rowena Morse, Ph. D., 422 Lake St., Oak Park.

CHICAGO—First Swedish Unitarian Church, Viking Temple, Sheffield Ave., and School St., Hour of service, 11 A. M. Rev. August Dellgren, 1529 E. Wellington Ave.

EVANSTON—Church of All Souls, Chicago Ave. Hour of service, 11 A. M. Rev. J. Vila Blake, 122 Ashland Blvd., Chicago.

GENEVA—First Unitarian Society. Hour of service, 4 P. M.

GENESEO—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

HINSDALE—Unity Church. Hour of service, 10:45 A. M. Rev. J. M. A. Spence.

MOLINE—First Unitarian Church, 16th St. and 6th Ave. Hour of service, 7:45 P. M.

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The

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50c a Year. **5c a Copy.**

The meetings of the various State Conferences fulfilled the promise held out by the programs. Reports of the meetings in Minnesota, Iowa and Illinois appear upon other pages of this issue. Reports of the meetings of the Michigan and Missouri Valley Conferences will appear in our December issue. On the whole these meetings were encouraging and inspiring. On most of the programs proper time had been set aside for discussion and the opportunity was used in vital fashion. In two cases practical suggestions grew out of these discussions which are likely to bear fruit in increased missionary activity, There was a notable absence of fault-finding, either with self or with others. Criticism indeed there was, but it was good-tempered, cheerful and constructive. A clear consciousness of our distinctive mission was vitalized by the complementary consciousness of being part of a great world process. There was the vision of a unity to be achieved through difference rather than through uniformity. There seemed to be a freshening and heightening of personal religious faith combined with a freshening and heightening of the social consciousness. There was no emphasis of one at the expense of the other. If these meetings are a true gauge of the spiritual life and social enthusiasm of our churches they show that, however it may fare outwardly with our churches. they are truly alive. On the more material and visible side the reports showed little to dishearten and much to encourage. All the active churches in our district are at present provided with pastors, a fact which in itself is full of promise.

The Unitarian Temperance Society, 25 Beacon Street, Boston, Mass., of which Rev. J. H. Crooker, D.D., is president, has issued a special campaign edition in paper covers of Jenkin Lloyd Jones' little book entitled "On the Firing Line in the Battle for Sobriety." Copies of this edition will be sent to any address on application with five cents enclosed for postage on the same. This book made a very strong impression upon us when it first appeared, and we make amends for belated notice by mentioning it on this page rather than among book reviews. It is so unique, sane and concrete that one is not at all conscious of anything save the human relations involved It does not attempt to deal with problems of legislation, but it brings us face to face with some facts of life. Every minister and social worker, indeed one might say, every lover of his kind should possess this book either in the form offered by the Temperance Society or in the more substantial form in which it is issued by Unity Publishing Company, Chicago. E. C. S.

The war between Italy and Turkey is a telling illustration, concrete and up-to-date, of international ethics. It is glorified by churchmen in Italy as a conquest for Christianity; the boys of the world look on with glee. Prominent men

make speeches on the advance of civilization into darkest Turkey. Here is our opportunity in Sunday school, home, young people's society for a word as to what Christianity really is when applied to international behavior. As a rule our text-books in history inculcate the love of war. They glorify robbers like Alexander and Napoleon as heroes, extoll murder of the innocent as victory, and mad passions of hate as patriotism. They do it at a time when every boy, healthy young savage that he is, is wild for a fight. What he needs is a little of the Sermon on the Mount. He had better read also some of Tolstoi's pamphlets—those marvelous awakeners of the conscience—until he sees that Italy is simply a brigand stealing her neighbors' property and killing them because they resists, that the conquests glorified in the past are the same sort of robbery and murder. that one must scan the pages of history with a microscope to find wars which a Christian can justify. Mohammed tried to convert the world by the sword; but Jesus was a Prince of Peace. The Kingdom of God cometh not by violence but by love and arbitration.

Our youths and children will tomorrow rule the western world. If today they could be taught the truth about war and taught it effectively armaments would melt away within a generation and war become a relic of the pre-Christian age from which we have emerged.

In the present frenzy of social criticism and strain of reform no one virtue is more helpful than that of optimism. The pessimist may diagnose the disease: the optimist heals it. It is the optimists who lift the world upward. Their power of pressing through the storm and rising triumphant from failure is one of the wonders of history. But how become an optimist? His secret is simple. He selects his facts and centers his attention on those that make for life. Facts always go in pairs. Yonder clouds are dark and rain-laden; true—but on the upper side of those clouds the sun s shining. Both affirmations are facts. We fall infinitely below our celestia ideals; true—but we have risen infinitely beyond our barbarian ancestors, yes, half an infinity perhaps above the wildness of our childhood. Senators and politicians are corrupt as in the dark ages; perhaps—but when in the history of mankind have the masses of men raised such a protest. That cry is the promise of the coming Kingdom of God. Dark and bright, bitter and sweet, good and bad, beast and angel are always woven together. We are pessimists or optimists as we habitually see the dark, bitter, bad and beast or the bright, sweet, good and the angel. Of course we will not glide over facts of evil. The true optimist faces them squarely but without surprise or despair. Evil is simply the beast out of place. Since all men sprang from the jungle 'tis not strange they should carry their heredity with them. The significant thing is that in the husk of the beast we may find the seed of the soul. The optimist is he who has eyes to see the soul in the flesh, the future in the present, God in an evolving world. A. R. VAIL.

"The time of action," said he, "is not different from that of prayer. I enjoy God with as great tranquility in the hurry of my kitchen, when frequently many people call upon me at the same time for different things, as if I was on my knees a t the holy sacrament."

SORROW SONG.

The chiefest sorrow that I know
Or can divine,
Is that all men must come and go
Their separate ways, or high or low,
As I go mine.

The chiefest joy that I can name
Or yet have known,
Is that man's songs are all the same,
Tho' they be songs of praise or blame
Are still my own.

In every path, in every place
My feet have trod,
I find the patience and the grace
Revealing thru the common-place
The thought of God.

HARRIET LAKE-BURCH.

A Letter of Consolation.

BELOVED ———,

I have received your letter telling me of your "affliction." At this distance, wishing I could be with you, I have thought of you constantly, not merely having you in mind, but pondering on the loss and grief which has befallen you, and I will offer you my thoughts, which you must take as if I were with you and could take your hand for a while, to make a way for my soul unto you. I like not the word **affliction** which, with all the world, you apply to your sorrow; for it means a stroke dealt you, a blow, as if either by an unlucky chance or by Providence. But unseeing chance is the most cruel of thoughts, which you hold as little as I do; and God deals no blows nor fetches us any stroke or stripe.

After having your letter, and thinking of you awhile, and sharing your sorrow (SORROW means not the same as afflicted or bereaved, since one may sorrow over ill that oneself has done), I suddenly bethought me of Plutarch's letter of consolation to his wife, and another to his friend Appollonius, when a child had died. From his wife and from his friend he was absent at the time, parted by distance, as I am from you, but not otherwise, as neither am I from you, dearest friend, so that what Plutarch found to say comfortingly to his two fellows, wife and friend, I thought I might take forth and wrap up in my own words for you. But first bethink you how wonderful and gracious it is that this great and good Bœotian, living in the little town of his birth spreads wings over the ages, from the middle of our first century, and flies forth for comfort to you, by means of me who love both him and you. What a lovely pervasion of the One Spirit that filleth him, the gentle moralizer, and all prophets, bards and teachers, "and having filled all these, hath to spare for thy heart and filleth thee," till of your own good will you are recipient of the comforting messages that all these birds of passage bring you tucked under their wings. I never weary of delight that all the prophets are like mighty arches whereof one pillar stands on Sinai or Carmel or Nazareth or Athens or Iran, or many another region, and the other pillar founds at my very feet where I walk under the arches.

Plutarch reminds his wife that often she and he together have uttered comforting thoughts to others sorrowing as now they do, and they esteemed their words truly reasonable and consoling; wherefore, saith he, what things we have said to others we now should say to ourselves and accept the virtue of them. And to fear death, says he, or to shrink from it, either for ourselves or for others, is but an ignorant pretension to knowledge; for no man knows but that death is the very greatest good bestowed on us, which is to say merely, the best and happiest event in a life wherein all events germane to it are happy, as many stories relate or suppose; as, for example, that the mother of two young men who had been exceedingly good and faithful to her, besought Juno to give them the greatest possible reward, on which Juno put them immediately to sleep so that they never awoke; and it is told that the poet Pindar desired of the Oracle to be told what was the very best favor vouchsafed to men, and the Priestess of the tripod answered that there was no need for the oracle to tell the poet, for he soon should know of himself; whereat Pindar, discerning the meaning, prepared for his death, and soon indeed was taken.

It is true, beloved ———, that the very dear one who has disappeared from your eyes was very noble, very beautiful, very rich in heart, mind, body and behavior of those qualities which endear one to another; wherefore the void, you tell me, is sorely distressing, since by as much as he beautified a large space for you, that place is now like an untenanted field littered with a few fragments of what was a lovely abbey. But is your figure a true one? Are the fragments few? Are they not legion? And are they not, moreover the greatest beauties

and finest features of the building, the most replete with genius, while, to continue your figure, what has disappeared was no more than the under-sight foundation and the bare connections of those beauties? And these memories, are they any less beauteous and wondrous than they were as experiences? For God gives us these things perfectly, both to sense and to moral apprehension, golden graces of traits set in the silver of experience for our handling; but he removes these from us only in part, for when the silver of the palpable experience is withdrawn, the golden memories remain just as they were. Plutarch argues this to his wife in very happy manner. He reminds her how lovely and winning their child was, how bright, innocent, sweet of disposition, contented, compassionate, grateful, generous, and displaying manners which for a child were to be called hospitable and courteous, and then says, "Now, my dear wife, I see no reason why these and the like things, which delighted us so much when she was living here, should upon remembrance of them afflict us when she is gone." How unadvisable it is, and how far from religious, to make griefs now out of what were joys before; or rather, to say the same in even a more religious way, how dutiful it is, and what a pure piety, to insist with our souls that what were joys before shall be joys still, so much as to make our grief a softness and tempered lenity. Also it is to be considered that when we have lost some dear one, we are at least in as good fortune as before we had that same beloved one, and equally assuredly in much better estate, because we now have the riches of our memories of him.

It seems trite, my friend, to remind us that it is not long life but honorable and noble life that is desirable. Yet Plutarch dwells much on this thought. "Every one," he says, "should meditate seriously with himself, and have the concurrance of other men's opinions with his own, that it is not the longest life which is the best, but that which is the most virtuous;" and then he is at much pains to tell the story at length of Xenophon, that, namely, while he was offering sacrifice and for that rite had crowned himself with a flowery wreath, an express came from the field to tell him that his son had fallen in the battle; whereupon he pulled the garland from his head and asked how the young man died, and being told it was gallantly in his duty, he replaced the garland, then was still awhile, controlling his emotion, and then said, "I asked not of God that my son might be long-lived, for I could not be sure that were best for him; but I prayed that he might be noble in purpose and deed; therefore I have had my desire." I think here is a good way to look upon and utter his thought; If you were granted to choose whether you should have your son with you, but you should forget what manner of man he was or whether he should be taken from your eyes and arms, but you should be left full of the noblest memories of him, assuredly you would choose this latter. Now, as you have that which you would choose, and many sorrowful persons have neither the one nor the other with those they are constrained to love, neither being able to keep them with them, nor to possess noble memories of them, can you rightwisely grieve miserably because you have not both. As we can not fasten eyes or hands on everything, it is as much wisdom to learn what to fasten the look upon as what to seize with the hands; and herein, as in all things, wisdom bringeth joy. Now, you have the greatest of all things whereon to fasten your gaze, namely, on the nobleness of your boy; which to fasten on, will be joy to you, and even now is.

As we can not avoid some losses, it is important to reason well about them and to have a real knowledge how it is right to feel. It is reasonable to grieve, for it is unavoidable, nor would one wish to avoid it, for it is of the heart; but not to grieve desperately, for that is against the soul. Plutarch says this, both to his wife and to his friend, allowing grief, but not aught excessive; and to his wife he adds that grief may be no better than intemperate indulgence. He says he dislikes apathy, and those who boast of it

for this is contrary to "social love;" but "to accumulate grief is altogether unnatural and results from a depraved opinion we have of things," and "the excessive inclination to grief which carries people on to unseemly exclamations and furious behavior, is no less culpable than luxurious intemperance." It is notable how clearly Plutarch sees that there is a manner of sorrowing which is sheer luxury. And he asks "whether the mourner thinks to end his grief, or to have it endure all his life; but if ever to end, why not now begin to end, by thinking and reasoning well? For as one of the Stoics says of anger, that "if there could be any reason for ever beginning to be angry, there could be none for ever ceasing to be," so if there could be any reason for desperate grief now, there could be no reason for its ever ending. It is akin to this that Plutarch, in a beautiful passage, praises his wife because she put not on mourning attire nor disfigured her appearance in any manner, nor used any pomp or costly display at the funeral. This is as good counsel now as when Plutarch commended his wife, so tardy is the big world in becoming instructed of the wise. Is not display of grief a kind of wantonness? I think it is as little becoming, elegant or modest or in any way commendable, to unclothe sorrows of the soul as sores of the body; and Nature sets a fine seal on this virtue of privacy, for the hardest things to endure become harder still if imparted. I think it is George Herbert, though I know not whether it be not Vaughan, says (I quote from memory),

> "A sweet self-privacy in a right soul,
> Outruns the earth and lines the utmost pole."

Soon I shall be with you, to address your ear tenderly, and use also the communications of eye and hand. I send these words of wisdom, gathered from a far wiser man than I, on before as heralds of me, for I shall follow with a royalty of love which well may despatch heralds.

With faith and love, yours,

About the Life and Death of Margaret Dicus.

J. E. WILLIAMS, STREATOR, ILL.

A couple of weeks ago there came to an end in Streator a very remarkable experiment in the art of living. For each of us life is an experiment, but for most of us its conditions are so much alike that the manner of our living and dying seems commonplace and void of interest. That is why we skip the obituaries in the papers; usually so featureless are they that with a few changes of names and dates they might fit anybody.

But here the conditions of the experiment are different, and the reaction of the life to these conditions takes on a new and vital interest. All the old questions about the meaning of pain, the mystery of suffering, the worth of a life whose days are torture and whose nights are long-drawn agony, are put before us with all the poignancy of intimate and personal contact. It is the old epic of Job lived out before our eyes. Why does God afflict the good? Why does He not, in the language of Ingersoll, make health instead of disease catching?

* * *

SOLVING JOB'S PROBLEM.

The woman selected to work out this problem in Streator was Margaret Dicus. She was given fourteen years to solve it, years of tortuous anguish, some of them with limbs encased in plaster casts, most of them with stiff and anchylosed joints, immovably confined to her chair; or at best, moved by tender hands from chair to bed.

How did she solve the problem? Did she accept the advice of Job's counsellers, "Curse God and die?" Did she blame God at all?

Nothing shows the remarkable quality of mind so much as her answer to this question. It simply never occurred to her to blame anyone but herself. She saw in her affliction only the results of her own violation of the laws of health,

and took her pains as the inevitable consequences of her own misdoings. To her intimates she would recall the circumstances, the thoughtless carelessness of a too eager zest in life, which laid the foundations of her malady; but she made no reproaches or complaints against Nature or God who had made her body susceptible to the disease.

* * *

HER MENTAL INTEGRITY.

And this points to her one pre-eminent virtue. She was mentally honest; courageously, unflinchingly, uncompromisingly honest. She hated falsehood, sham, hyprocisy with a hate that was intense, and she despised the pious make-believe, the cant, platitude, and false sentiment with which people pad out their emptiness with a scorn that found expression in bitter and biting sarcasm. Those who visited her with empty commisserations found out to their cost how little she valued their condolences. She wanted no one to weep over her. She asked not for sympathy, but if any one came with a good thought, an honest idea strongly stated, he v as met with the hospitality of a mental comrade and he always took away more ideas than he brought.

* * *

HER VIEW OF LIFE.

What was her view of life? Whence did she draw her support? Religion, philosophy, Christian Science, new thought —which of these held her up?

She was interested in all of these as she was in every intellectual movement of the time. But I doubt if she had worked out any system of belief. Her mind was an interrogation point, ever questioning, ever eager in quest of life's answer, but accepting nothing because it was pleasant or plausible, or consoling. She could not be bribed intellectually to accept any answer simply for the sake of peace and consolation. She demanded that the answer be true, else she preferred to go on to the end enduring "the agony of suspended judgment," rather than sully the integrity of her mind by capitulating to a lie.

A BELATED STOIC.

More than anything else she seemed to me a belated stoic, an unconscious follower of Marcus Aurelius and Epictetus. She thought of God not as a being, but as a sort of Universal Nature. She loved life for its own sake, not as a preparatory school for heaven, hell, or any future state. She had no conviction about the survival of the soul after death, and hardly expected to keep on living after physical dissolution; at any rate it formed no part in the motivating energies of her life. None of the consolatory beliefs that are usually supposed to support the afflicted were hers. What then were her supports. What kept her interest in life keen and alert for these fourteen years? What made her cheerful, courageous, a strength to her family and a stimulus to her friends?

* * *

SHE TELLS THE SECRET.

She made no mystery of it; claimed no credit for it. She once said to me in one of those inspired moments that often came to her: "After we have suffered so long, Nature is kind to us, she sort of lets us down. Our sensitiveness becomes dulled, we quit fighting, and somehow we get adjusted to our situation. A sort of internal vision comes to us, we see things differently from those who are in the rush and struggle, and our scale of values becomes changed. We see the reason of things, and we know that the conflicts of men are due to cross-purposes, mental blindness, rather than hate or unkindness. Yes, indeed, the shut-in life has its blessings, its compensations. I find now instead of going to my friends, they come to me. Instead of having to command my children, they come and ask my wishes. Don't give me credit for patience and submission. I fought as long as I could, but now I can fight no longer, submission comes easy and I accept it gladly. Nature has done it all."

* * *

SIMPLY A TRUE WOMAN.

A strong, brave soul has passed to the

unknown in Margaret Dicus. What is set down here is in the spirit of truth which she loved; not a word of pretence, not a line of eulogy, simply the unveiling of a mind that was extraordinary for its integrity, its sincerity, its self-reliance. Obituarial compliment to that soul would be a profanation. Let it simply be said: She was a mentally honest woman.

Unitarian Insurgency.

JOHN W. DAY, ST. LOUIS, MO.

Insurgency has become so respected of late that perhaps a little of its credit may pass from politics into religion. Recognizing the necessity of organization and machinery, people are moving towards a kind of organization and machinery that will register, not manipulate their will, that will apperceive suggestions of improvement, not as inimical to order, but as giving it life and serviceableness, and will look on the scrap-heap of antiquated and worn-out machinery, not as relics to be cherished, nor as ruins of iconoclasm, but as the mark of enterprise and efficiency. The wisest and most adroit political leaders are the ones who take account of insurgent significance and seek to assimilate it. When they try to retain their power by setting themselves against all protest, all correction, all change, and meet the tide of revolt with their self-sufficiency, they are overwhelmed. Conscience and conviction will assert themselves, and loyalty to a cause, an institution, a name, must be subordinated to loyalty, to truth and the common good. The real significance of the insurgent movement in politics is that it is a movement of democracy, a fresh assertion of the general will against special wills, a protest against domination and a demand for independence.

In religion the insurgent attitude should be protected against chronic difference. The frequency with which we meet the impression that our churches are founded in separation and thrive in proportion as they show hostility toward differing churches is doubtless due to misunderstanding and ignorance, but it may have some justification in our forgetfulness of things we hold in common with the churches of history and of the present time. It is too much to expect that the penalties of insurgency can be removed in this way, and that any pains on our part can restore us to good standing in Christendom. Theological insurgents who at the same time try to be stand-patters are as little to our mind as to the minds of our opponents. We are not concerned with anyone's good opinion so much as with our own. But our good opinion of ourselves cannot stay good if it drives us out of a large unity into a small one, if convictions large in form become small in application and substance, and if we find ourselves unable to appreciate those who hold opinions we do not share, unable to make them appreciate us because we have fallen into a dialect so scanty as to be unintelligible far from home. Habitual protest produces undesirable segregation. There is curious anomaly about the emphasis on universal conceptions. The more they are framed so as to be all-inclusive the fewer there are who desire to be counted in under them. A house with walls and a roof is narrow compared with space under the open sky. But it is snug and warm, and in cold and stormy weather it will be crowded while the fields are deserted. You look for the largest number of human beings where the largest number of human wants are met, not where there is the largest room. We confuse the merit of roominess with the merit of what is in the room. People are first practical and emotional, after that intellectual, which explains why so many persons remain in communions whose beliefs they have in large part discarded. To say that such people are dishonest is to offer a suspiciously simple solution. The reason is more likely to be that they can dispense with intellec-

tual consistency for the sake of consistencies that are more helpful and important to them. Why should it be supposed that our faith requires us to contract expression into limits that are really narrow though they have the form of large words? Is it a virtue to ignore legitimate and inevitable requirements of everyday people in everyday experience and address ourselves to states of mind remote from those wants? Is worship to be denuded of the rich and lovely forms in which worship appeals most to human nature because of a nervous susceptibility to verbal precision? Is the vocabulary understood of men to be tied down, with a curiously orthodox slavishness, to the meanings that once belonged to it, and thus rendered unavailable to us? Shall we not permit words to outgrow their earlier sense and take on the acquired significance of maturity? Because many words so plainly denote doctrines we cannot entertain, shall we not be hospitable to those which put no strain on conscience, and by so much broaden our range of sustenance and usefulness? Is it consistent with the importance of our gospel to decline all use of the messengers that will carry it farthest?

We should lose sight of the fact that in addressing ourselves to those to whom our interpretation of religion is unfamiliar our main object is to make ourselves understood, not simply to assert ourselves. Our task is one of delicate adjustment, not of crude delivery. To accomplish this task we need just as much to understand others as we do to have others understand us. And if we succeed in putting ourselves in their places we shall adapt our expression to the circumstances of the case. Candor as well as tact requires this. We shall find among words familiar to those we are addressing some that will serve as interpreters of our purpose. We shall not count it admirable to be supposed to be speaking in a foreign tongue. If we are not understood, or are misunderstood, we shall look first for faults of expression. We shall not charge our failure to the ignorance and incapacity of our audience. It was to impart information that we came: and it is a poor way to get information welcomed to despise and patronize the occasion of it. Foreigners speaking our language appear a little foolish. Napoleon's attempt to express himself in English reads like the letter of a child. But no one on that account allows himself to think that such persons are beneath him in intelligence. To assure superior intellectuality on this account is to betray a provincialism that gives us over into the hands of our enemies. "Vixere fortes ante Agamemnona multi."

The way to commend our message to those who distrust it is to begin with the things in which all have the same root of confidence. The great sentiments native to the soul challenge us to genuine and fresh utterance. Reverence will not be evoked by a didactic mode of teaching though the tenets be ever so noble. Spiritual pleasure does not kindle with disputation, and if we notice a glow of unconsumed spirit in doctrines that we cannot accept, the fact ought not to get by us; our common ground is in the life that makes such doctrines glow. The sense of the life of God in the soul of man is the line of the great apostolic succession. Where there is this contagion, men throng together against every hindrance. To join issue with those whose main interest in Christianity is the defense of definitions of Jesus' nature which show us the subtlety of Greek thinking, but do not bring us to the mind of Jesus and be content to dispute about these definitions, is as far from our aim as it would be to hold them. We miss thus the great opportunity of persuasion, sympathy and appreciation. One loses interest in correct views of Jesus when one sees among those who do not entertain them an attitude toward him that touches any manly heart and warms any vital spirit, and awakens the kind of loyalty which affects human living.

In all this, sincerity does not come into question. It is of course assumed. If religious insurgency makes us undesirable citizens in the Christian kingdom, no insincere conformity will pass us. In fact, a frank critic has more loyalty

than a shifty advocate. "I made up my mind," said Mr. Dooley, "that I'd be more comfortable with him for an enemy than for a friend." To understand each other, and keep irreconcilable the differences that are irreconcilable, to know why they face each other, and face each other without capitulation, makes even enemies get on better than by keeping up a show of union that only makes the incompatibilities more intolerable. We are told to love our enemies, but not to put them on the same rating as friends till they become such. Such *reductio ad absurdum* would take away the virtue of love. It is not desirable that we should cease to be insurgents. The insurgency of Christianity is its most wholesome manifestation. The object of the insurgent is to contribute to and promote development. What he has to consider is how to do this in the best way, and how to avoid falling in his turn into the deadening mechanism of a conformity. His guide, therefore, should be appreciation combined with sincerity.

Recommendations of Unitarian Commission on the Church and Social Service.

III. TO THEOLOGICAL SCHOOLS.

(*a*) In the education and training of ministers larger attention should be given to the study of political economy and sociology in their ethical aspects. Place should be made for special lectures by men and women whose personal knowledge of the problems of charity and correction, of constructive reform, and of different phases of the industrial problem gives them authority to speak.

(*b*) Students should have, wherever possible, a year's residence in some social centre, like South End House in Boston or Hull House in Chicago, where they may get a first-hand acquaintance with the problems of poverty and industrialism, and where they may be trained to deal practically with the questions which they will meet in parochial administration.

IV. TO THE LAYMEN'S LEAGUE.

The Laymen's League and the various Laymen's Clubs in the local churches should especially interest themselves in matters of social welfare, in the creation of an intelligent public opinion about the problems of immigration, taxation, and sanitation, and in the promotion of needed reforms, like Civil Service Reform, Prison Reform, and the Reform of Court Procedure. By organizing public meetings and by the work of efficient committees the Laymen's League may also exercise a beneficent influence upon the administration of local or municipal government, and upon the social, moral, and intellectual improvement of the community.

V. TO THE DENOMINATIONAL PAPERS.

To the papers and magazines which represent the Unitarian movement we commend larger attention to the works of social service now conducted by or through the Unitarian churches, and a more frequent discussion of social questions by writers qualified to speak out of knowledge and experience.

VI. TO THE DEPARTMENT OF SOCIAL AND PUBLIC SERVICE OF THE AMERICAN UNITARIAN ASSOCIATION.

(*a*) For the further development of the Department of Social and Public Service there should be an Advisory Council, meeting regularly, which, with the Secretary of the Department, should consider new plans and methods of work, and from time to time make such recommendations for social helpfulness to churches as may seem advisable. This Council should thus, in some measure, make continuous the work which this Commission was appointed to do.

(*b*) The Advisory Council should then, from its own members or from the members of the Unitarian churches at large, appoint sub-committees or special committees which should gather information and from time to time advise and admonish the churches in respect to their obligations in regard to special reforms

or emergencies. For the present these sub-committees should be composed of experts in departments of social and public service like the following: 1. Child Welfare; 2. Public Recreation; 3. Industrial and Vocational Education; 4. Public and Social Hygiene; 5. Preventive Medicine; 6. Rural Conditions; 7. Taxation; 8. Immigration; 9. Temperance; 10. Housing Reform; 11. Prison Reform; 12. Civil Service Reform; 13. The Reform of Court Procedure; 14. Marriage and Divorce; 15. Conservation of Natural Resources; 16. Standards of Living and Labor; 17. Workingmen's Insurance; 18. Industrial Disputes and Arbitration; 19. International Arbitration.

(*c*) In view of these suggestions for the development of the department it is much to be desired that public-spirited Unitarians should promptly and generously endow its unsectarian work. Its endeavors must be crippled without a reasonably sufficient income. A large part of the work can be, and should be, done by volunteers; but any extended usefulness will require an annual expenditure for salaries, public meetings, travelling and office expenses of at least $5,000. An endowment of $100,000 is thus urgently needed and abundantly deserved.

VII. GENERAL RECOMMENDATIONS.

The Unitarian churches, in their social service meetings, their citizenship classes, their local and national conferences, are urged to the free and fearless consideration of such questions as the following:

The abatement of poverty, so far as poverty depends upon an unjust wage, industrial accidents, bad housing, unsanitary living conditions, preventable disease, and defective or misdirected education.

The hopes and aims of labor organizations.

The principles of conciliation and arbitration in industrial dissensions.

The abolition of child labor in industrial pursuits.

The regulation of the conditions of toil for women.

The gradual and reasonable reduction of the hours of labor.

The merits of the Socialist propaganda.

Reform in the methods of taxation.

The ways and means of improving the conditions of municipal government

The effective control of public utilities and the removal of special privileges.

The extension of the merit system in all departments of government—municipal, state, and national—and the progressive application of the principles of Civil Service Reform.

The revision of court procedure so as to provide for speedier trial of cases, less frequent opportunity for appeal, reduced cost of litigation, and more equal justice for rich and poor.

The duties of good citizenship.

Prison reform and the treatment of the delinquent and the criminal, so as to provide, not merely for suitable restraint, but also for industrial training and the upbuilding of self-respect and self-support.

The provision of playgrounds for children and of means of intelligent recreation for all the people.

The control of preventable diseases.

The wise conservation and use of natural resources.

The just regulation of the liquor traffic.

The need of moral education in the home.

The requirements of vocational and industrial education.

The cultivation of a public opinion which shall recognize exceptional wealth, talents and powers as trusts held for the common good.

The promotion of justice and brotherhood in the relations of the different races in this country and throughout the world.

The establishment of peace and justice between nations and the application to constructive purposes and to social welfare of a great portion of the resources which are now devoted to burdensome and menacing armaments.

(Signed) HENRY ABRAHAMS.
FREDERIC ALMY.
JOHN GRAHAM BROOKS.
WILLIAM H. CARRUTH.
ELMER S. FORBES.
ALEXANDER JOHNSON.
EDWIN D. MEAD.

THOMAS M. OSBORNE.
FRANCIS G. PEABODY.
HAYES ROBBINS.
CHESTER ROWELL.

With the following substitute for the first five and one-half lines of the Preamble:—

"As the primary work of the Christian Church is the fostering and enriching of the religious life through the habit of worship and divine communion, social service is the essential product of this devotion, its word made flesh, its work proving its faith. The application of the religious life to social service is the test of the vitality and efficiency of the church." (Signed) HORACE DAVIS.

With the following changes:—

(*a*) In the Preamble, for the first five and one-half lines, substitute:—

"The Primary work of the Christian Church remains what it has always been, the fostering and enriching of the religious life through the habit of worship. Social service, however essential to the life of the Church, is a by-product of its activity, its word made flesh, its faith shown by its works. The Church is not a Charity Conference. or a Labor Organization, or a Debating Club. Yet the application of the religious life to social service is a test of the vitality and efficiency of the Church."

(*b*) In Title I., Section D: "To Ministers," substitute: "By intelligent, discreet, and affirmative speech, by personal activity, and by assuduity in arousing the interest and securing the co-operation of his own parish and of the community at large, he should endeavor to promote the consideration of those special reforms and movements for social betterment which are referred to in Section VII. of this report, provided such work does not interfere with the due performance of his primary duty as a religious teacher."

(*c*) In Title VII., "General Recommendations," substitute:—

"It is recommended that the Unitarian churches, by social service meetings, citizenship classes, and other organized endeavors, promote the consideration of the social problems and needs which from time to time affect most profoundly the welfare of the community. Among such problems may be named the following, to which each year of social experience will make important additions."

(Signed) REUBEN E. WALKER.
GEORGE H. GLOVER.

The remaining member of the Commission, George Grover Mills, has not expressed himself respecting the report.

ANOTHER HERETIC.

TO THE EDITOR:

The following scrap of news, which ought to be interesting to all Unitarians, is culled from the London, England, "Standard," and if you can find a corner for same in the "Unitarian" I shall be much obliged.

"The Church of England has a heresy case that may not become quite so historic as that of Bishop Colenso, who wrote a book on the Pentateuch that the clergy could not answer. The newspapers say that the Bishop of Winchester has recalled the license to 'exercise the cure of souls' from the Rev. J. M. Thompson, dean of the divinity, Magdalen College, Oxford. The Rev. Mr. Thompson is the nephew of the late Bishop of Oxford. Recently Mr. Thompson published a book attacking the leading doctrines of orthodoxy. He maintained that positive evidences of the origin and birth of Jesus are exceedingly weak and negative, and that the evidences are very strong that the resurrection was not a physical fact, but spiritual. The notion that Jesus worked miracles, he holds, is as inconsistent with the doctrine of incarnation as is the idea that his body, mind and moral nature were not really human but distinctly miraculous. The pronouncements of Rev. Mr. Thompson have aroused fierce controversy at Oxford and throughout the Church of England."

Coming, as the above modern thoughts do, from a divinity scholar at the leading orthodox University in England, we liberal thinkers on this side of the water ought to extend the hand of welcome fellowship to the Rev. Mr. Thompson.

E. W. CARRINGTON.

Des Moines, Iowa.

The New Unitarian Church at Duluth.

The new home of the Unitarian church at Duluth, Minn., was dedicated on Sunday, October 1st. The dedication proper consisted of a beautiful responsive service in which pastor and people joined. Rev. Lewis G. Wilson, secretary of the A. U. A., delivered the sermon, pointing out the times and ways in which inspiration, defined as "a providential impulse from without," had changed the course of human history. Rev. Ernest C. Smith, secretary of the W. U. C. gave an address interpreting the act of dedication as a consecration of the people, no less than of the building. In the evening there was a "Good-Will Service," at which the general subject was "The Church and the Community." T. W. Hugo, a former mayor of Duluth, spoke on "The Church and Civic Efficiency." Courtenay Dinwiddie, secretary of the associated Charities, on "The Church and Social Justice," Charles S. Mitchell, of the News Tribune, on "The Church and the Press," and Rev. Dr. John W. Powell, pastor Endion Methodist Church, on "Co-operation between the Churches." The building was filled at both services and the music was especially enjoyed, this being the first public hearing of the new pipe organ.

The church building stands in a very desirable location on the corner of First street and Eighteenth avenue east. It is constructed of irregular stones, used in a novel and effective manner, and presents an attractive appearance from every point of view. The interior is finished in dark oak. The floor on a level with First street is given up to the auditorium, the tower furnishing a sufficient vestibule, with a pastor's study above. A gallery extends across the builidng, adding to the seating capacity of the church. A side entrance on 18th avenue admits to a well-lighted basement, which affords a large assembly room, available for Sunday School, lectures, suppers and social gatherings. It also provides space for a well appointed kitchen and the

usual coat rooms and lavatories. A sub-basement provides adequate space for the heating arrangements. All the windows are of soft-tinted art glass, giving a restful, yet adequate light. The building is the result of devoted effort and self-sacrifice on the part of both pastor and people, supplemented by timely aid from the church building fund of the A. U. A. It was designed by Anthony Puck, a member of the congregation.

The Unitarian Church at Duluth was organized in 1887. A meeting in March at Ingalls' Hall was followed April 10 by formal action, and articles of incorporation were filed in May, signed by Judge and Mrs. O. P. Stearns, Maj. and Mrs. M. R. Baldwin, Captain and Mrs. J. H. Triggs, Mrs. M. A. Sutherland and daughter, W. G. Goffe, E. C. Jones and A. M. Longstreet. Others in this first organization were Mrs. Goffe, Mrs. Caroline Nolte, Mrs. A. Bailey, Burton Parsons and Dr. Speier.

The first pastor called that fall was Rev. James H. West, who remained a year and for more than a year the church was supplied by prominent eastern ministers who took their vacations here and the Rev. Mr. Crothers of St. Paul, who did much to keep the church active. The second minister was the Rev. T. J. Volentine who came in January, 1890, remaining 18 months. In 1892 the Rev. Mr. Southworth accepted a call and for five years was pastor. The old Congregational church which had been rented, was given to the society in 1893 and located at the corner of Eighth avenue east and First street on a lot purchased from Judge Stearns.

In 1898 the Rev. Harry White came to the church. He was succeeded in 1906 by the Rev. Kerbey S. Miller and after a few months, the present minister, the Rev. George R. Gebauer became pastor. The new building is the product of his energy and ability. It was erected at a cost of $15,000 and to him and his people, after the many vicissitudes of 23 years, comes this triumph of persistent faith.

"Dare, never grudge the throe!"

Minnesota Unitarian Conference.

The annual meeting was most appropriately held with the Duluth church this year. It came into an atmosphere so prepared for its reception that not to feel enthusiasm and good-fellowship was impossible. The Duluth Unitarians were rejoicing over the completion of their beautiful church building and the evidence of vitality that it gave. Those who came from other churches were affected by the optimistic cordial, tone of the Duluth Unitarians and their enthusiastic, hard-working minister, Rev. G. R. Gebauer.

The first session was a conference between Secretary Wilson of the A. U. A. and the ministers of the "New American" churches.

The first evening session was devoted to a religious service with sermon by Rev. E. C. Smith, secretary of the W. U. C. His theme was "Co-Laborers with God." His thought was that man by his position in the world is able to say "God and I" and in virtue of this he can cooperate with God in His work.

On the morning of the second day the business of the Conference was transacted. The following officers were elected: President, Hon. Charles W. Ames, St. Paul; Vice-President, Rev. Amandus Norman, of Hanska; Secretary and Member of W. C. Business Committee, Rev. G. R. Gebauer, of Duluth.

Resolutions were also passed congratulating the Duluth church upon the new home it had erected, expressing appreciation of the generous hospitality offered by the Duluth Unitarians and thanking the press of the city for the generous space it had given to the Conference.

At the conclusion of the business meeting Rev. Risto Lappala gave an account of his work among the Finnish people. His account was most interesting as was the man himself who showed to his American brethren that earnestness and ability for which Finlanders have long been noted.

Before partaking at one o'clock of the bountiful luncheon the ladies of the church served the visiting friends, mem-

bers of the church took the delegates automobiling about the city and its environs that they might enjoy the beauties of this most unique and charming city that is "builded on a hill."

At the afternoon session Rev. Amandus Norman spoke on "Socialism and the Bible." His address was a dignified and noble presentation of the attempts of the Hebrew people to solve social problems with a definite application to present-day problems. The discussion was led by Mr. J. A. Keyes, a Duluth lawyer and an ardent socialist who set forth the needs of the poor at the present time.

The next number of the afternoon session was an address by Rev. Paul Dansingberg on "The Social Message of Unitarianism." He clearly presented the Unitarian attitude and named what it had accomplished and is doing.

The closing paper of the afternoon was given by Mrs. A. A. Pollard, President of the Liberal Union of Minnesota Women, on "The Church and Social Purity." Her address gave most vividly a picture of the peril from the social evil and made clear the need for the church to give more attention to this phase of its work. The discussion was led by Rev. V. B. Black of the Christian Union Church.

The closing meeting had for its subject "Our Gospel in the Past and Present." Rev. John D. Reid spoke upon the phase of past development. He showed how the fathers won the fight for liberty of conscience and integrity of thought. Rev. W. M. Backus treated the theme upon the side of the application of the truths at which the fathers arrived to present-day problems.

The Conference adjourned to meet next year in St. Paul.

W. M. BACKUS.

IOWA.

The experiment of a joint conference of Unitarians and Universalists was tried once before in Iowa about fifteen years ago. The unity of spirit and purpose must have been in greater evidence at Boone than at this long-past meeting, for at the first business session of the Unitarian Association it was voted to invite the Universalists to meet with them in Des Moines in 1912 and during the same forenoon the invitation was accepted.

The hospitality of the Boone Universalist church was more than equal to the double strain put upon it. But joint conferences have their temptations and their weaknesses. Each president defers to the other and the mutual concessions and courtesies, strange as it may seem, make for bad manners. Not a session of the conference began on time. No speaker was held to the time limit established many years ago by the Unitarian convention.

One minister travelled all night that he might meet his appointment to speak at the Ministers' meeting and when he began his address but three ministers were in the roo . One evening program had been prepared at the urgent request of ministers from both conventions. The speaker was Harvey Dee Brown from Milwaukee. His subject was "Socialism and its relation to existing religious institutions." The meeting was advertised to begin promptly at 7:30. Many delegates changed their plans, decided to take a later train and travel all night, that they might hear at least half of this address. Mr. Brown was introduced to the audience at twenty-five minutes past eight. As he came upon the platform many disappointed men and women left the church to hurry for their different trains.

At the business session of both conventions a prominent topic was the law passed at the last Iowa General Assembly in regard to defunct churches. According to this statute the property of such churches becomes the property of the the kindred state association.

The program was over crowded. One half the number of papers and twice as much discussion would have been a distinct gain. Quite a ripple of interest was manifest when Mr. Ramsay argued for a new statement of faith. The one so long in use in our Sunday Schools and churches, formulated by James Freeman Clarke, was shown to be entirely inadequate and the following substitute was suggested:

The Unfolding Universe.
Progress by Knowledge.
Refinement by Self-Control.
Perfection by Social Service.
The Dignity of Human Nature.

It is difficult in a few words to characterize the many good papers and discussions.

Dr. Effie McCullom Jone's address on "Denominational Machinery, The Vehicle of Spiritual Progress" was forceful. The thesis was clearly stated and clearly argued. Those listening who had little use for denominational machinery, had to admit that Doctor Jones made a strong plea. One of the most valuable utterances of the convention was Rev. Ernest C. Smith's presentation of the underlying harmony and beauty of the service of worship and the worship of service. If the entire afternoon could have been given to the discussion of this theme all present would have been greatly strengthened and inspired. The Iowa Conference usually finds time for at least one hour with new books. This meeting was no exception but the time left was all too short. Mrs. Garfield in open sentences told what Olive Schreiner's "Women and Labor" had meant to her. Rabbi Mannheimer in a short thirty minutes gave some significant hints as to the ethical teaching of the drama of the last year. One of the best things of the afternoon was Mr. Newton's sympathetic analysis of Evelyn Underhill's new book on Mysticism. Probably no one of the three speakers ever before had been forced to consider so carefully the value of every word. Speaking under the conditions of a strict time limit has its value. Some one said to the writer at the close of the afternoon. "If every one speaking at this conference had been held strictly to the time as were these people, the meetings would have gained vastly in point, strength and effectiveness."

ELEANOR E. GORDON.

ILLINOIS.

The Thirty-seventh annual conference of the Illinois Unitarian churches was held in the Church of All Souls, Evanston, Wednesday, Thursday and Friday, October eleventh, twelfth and thirteenth. Ideal weather, excellent musical programs and the cordial hospitality of the Evanston people made all the sessions enjoyable. The Chicago churches sent about forty delegates and visitors and delegates were present from Buda, Geneseo, Hinsdale, Quincy, Rockford, Sheffield and Urbana. Reports and greetings were received from eleven of the churches in the state. Greetings also from the Minnesota, Iowa and Michigan conferences were presented by the Western secretary, Rev. Ernest C. Smith. The only cause for regret was the enforced absence of the President of the conference, Rev. John H. Mueller.

The conference sermon by Rev. Charles F. Elliott of Quincy was a masterly discussion of the question "Can Religion impress its Obligation upon Culture"

The address of welcome at the opening business session was given by Rev. James Vila Blake, and, in the absence of the President of the conference, it was responded to by the secretary, Fred V. Hawley.

Rev. C. A. Polson of Sheffield in his address on "Worship and Service" showed that the element of the former does always in some manner precede the best work that man does for humanity.

The only speaker from outside the state was Rev. Robert E. Ramsay of Davenport, Iowa. He talked on the question "Do the Five Points of Unitarianism adequately express the Position of our Church today" "The Five Points" refer to the well-known statement

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind, onward and upward forever.

Mr. Ramsay believes that none of these statements adequately express the Unitarian position to-day. After showing the deficiency in each one of these, he suggested a possible substitute for them which might come nearer to an adequate expression of our common faith.

The platform meeting on Thursday

evening brought out the largest congregation of all. There were two addresses, the first by Rev. Albert R. Vail of Urbana. He spoke of "The Attitude of the Church toward Political Reform." It was a strong appeal to the church to take account of the depressing and hampering conditions surrounding multitudes of people and it showed the necessity of changing these conditions in order to make life freer and more abundant.

The second speaker was Rev. W. Hanson Pulsford of Chicago. He spoke of "The Church as an Educational Institution," contending that the only thing really worth while was the drawing out from each individual manhood or woman hood. This was not often accomplished by the schools and never by any stuffing process. The church might help by reminding man of his real self and the possibility he has of realizing his manhood in every condition of life.

Friday morning Rev. William E. Clark of Chicago gave an address on "The Preacher." He believes that the work of the preacher in these modern days is that of a sympathetic agitator,—one who always true to his deepest convictions can yet be a helpful friend to people in all the various factions of society.

Rev. David M. Kirkpatrick of Geneseo, discussed "The New Sanctions of Piety." He regrets that people of broad theology and scientific views of life so often leave unexpressed the reverent emotions which should follow such vision. Referring to the common Unitarian slogan "Man is too good to be damned." he said, "Man is not too good to be damned and he will be damned whenever and wherever he is not true to the noblest and most reverent ideals of life."

There was a lively closing business session in which officers were elected for the ensuing year as follows:

President, Rev. John H. Mueller, Bloomington.

Vice-President, Rev. James Vila Blake, Evanston.

Secretary, Rev. Albert R. Vail, Urbana

Treasurer, Mr. George L. Parker, Bloomington.

Various resolutions were passed by the conference. The most important of these, perhaps, was the one voting a part of the money now in the treasury for missionary work in Illinois. A committee was appointed to investigate conditions and report to the various churches upon further opportunities and obligations for such endeavor.

After the last business session, Rev. Thornton A. Mills of Rockford gave an inspiring address, pointing his hearers to the deeper spiritual consciousness that is possible for all. This led naturally to the Vesper Service conducted by the minister of All Souls Church, who provided for all the devotional services. His closing word was a real benediction. The meetings began and closed always on schedule time, but at one session there were no less than twelve earnest and animated speeches from people who were not on the program.

The church in Urbana cordially invited the conference to meet there in October, 1912.

FRED V. HAWLEY.

The Chicago Associate Alliance met at the Church of All Souls in Evanston, Thursday, October 5th.

The president, Mrs. I. D. Sperling, opened the meeting by asking all present to join in singing a hymn. After the reports of the June meeting had been read and approved a motion was carried to the effect that the Alliance indorse the work of the Y. W. C. A. a report of which work is to be given at the February meeting by Mrs. E. N. Delano.

A motion was carried to make Mrs. W. J. Jarvis of Hinsdale a delegate from the Associate Alliance to the National Conference at Washington. Mrs. Colby president of the First Church Alliance, extended a very cordial invitation for their Reciprocity Day, the last Friday in October at 2:30 p. m., when it is hoped that many members of the other churches will visit the First Church.

The business meeting was followed by an address by Mrs. Wm. S. Hefferan, whose subject was, "The Child in the home and in the School."

(*Continued from second page of cover.*)

QUINCY—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M. Rev. C. F. Elliott, 1426 Vermont St.

SERENA—Pleasant Hill Union Church. Hour of service, 10:45 A. M., third Sunday in month

SHEFFIELD—First Unitarian Church. Hour of service, 10:45 A. M. Rev. C. A. Polson.

SHELBYVILLE—First Congregational Church. Hour of service, 10:30 A. M., second and fourth Sundays of month. Rev. Jasper L. Douthit.

URBANA-CHAMPAIGN—Unitarian Church, Matthews and Oregon Sts., Urbana. Hour of service, 11 A. M. Rev. Albert R. Vail, 908 W. Nevada St.

MINNESOTA.

ADRIAN—People's Church. Occasional services.

DALBO—Dalbo Unitarian Society (Swedish). Rev. David Holmgren.

DULUTH—First Unitarian Church, First Street and Eighth Avenue, East. Hour of service, 11 A. M. Rev. George R. Gebauer, 1209 E. Third Street.

HANSKA—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

LUVERNE—Unity Congregation Church. Hour of service, 10:45 A. M. Occasional services.

MINNEAPOLIS—First Unitarian Society, Eighth St. and Mary Place. Hour of service, 10:30 A. M. Rev. Wilson M. Backus, 803 Mary Place.

SPRINGVALE—Springvale Unitarian Society (Swedish). Rev. David Holmgren.

ST. CLOUD—Unity Church. Hour of service, 10:45 A. M. Rev. Paul D. Dansingberg.

ST. PAUL—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. Rev. John D. Reid, 656 Portland Ave.

UNDERWOOD—First Christian Church (Swedish) Summer preaching station.

WISCONSIN.

HUDSON—The Scandinavian Unitarian Society of Hudson. Rev. A. E. Norman, Hanska, Minn.

KENOSHA—Henry M. Simmons Memorial Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Newton Mann.

MADISON—First Unitarian Society, Wisconsin Ave. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frank A. Gilmore, 117 West Gorham St.

MENOMONIE—First Unitarian Society. Rev. Chas. F. Niles.

MILWAUKEE—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. Walter F. Greenman, 682 Astor St.

IOWA.

CHEROKEE—Unity Church. Occasional services.

DAVENPORT—First Unitarian Society, Perry St., corner of 10th. Hour of service, 11 A. M. Rev. Robert E. Ramsay, 2104 Grand Ave.

DESMOINES—First Unitarian Society, Eleventh and High Sts. Hour of service, 10:30 A. M. Rev. Everett D. Martin, 1603 W. 9th St.

HUMBOLDT—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Henry H. Burch.

IOWA CITY—First Unitarian Society, Iowa Ave. and Gilbert St. Hours of service 10 A. M. and 7 P. M.

KEOKUK—First Unitarian Society. Hour of service, 11 A. M.

PERRY—Unity Church. Hour of service, 10:30 A. M.

ROCK RAPIDS—People's Church. Lay services.

SIOUX CITY—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Manley B. Townsend, 410 Tenth St.

WASHTA—Unity Society. Service and Sunday school every other Sunday at 2 P. M.

MISSOURI.

KANSAS CITY—All Souls Church, Baltimore Ave. and Armour Blvd. Hour of service, 11 A. M.

ST. LOUIS—Church of Messiah, Union Ave. and Morgan St. Hour of service, 11 A. M. Rev. John W. Day, 320 N. Newstead Ave.

ST. LOUIS—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev George R. Dodson, 48 Nicholson Place.

KANSAS.

BELOIT—First Unitarian Society. Rev. Geo. F. Armington.

LAWRENCE—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. Rev. Frederick M. Bennett, 1209 Oread Ave.

TOPEKA—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones, 706 Tyler St.

WICHITA—First Unitarian Church, North Topeka and Central Aves. Hour of service 11 A. M. Rev. Edward Day, 3215 Douglas Ave.

NEBRASKA.

LINCOLN—All Souls Church, Twelfth and H. Sts. Hour of service, 10:30 A. M. Rev. Arthur L. Weatherly, 1784 S. 25th St.

OMAHA—Unity Church, 17th and Cass Sts. Hour of service, 10:45 A. M. Rev. Manfred Lilliefors 421 N. 17th St.

COLORADO.

COLORADO SPRINGS—All Souls Unitarian Church Dale and Tejon Sts. Hour of service, 11 A. M.

DENVER—First Unitarian Society, Broadway and 19th Sts. Hour of service, 11 A. M. Rev. David Utter, D. D., 329 Broadway.

FORT COLLINS—Unity Church. Hour of service, 11 A. M. Rev. J. C. Mitchell.

GREELEY—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45 A. M.

PUEBLO—Unity Church, Court and Ninth Sts. Hour of service, 7:30 P. M. Rev. Edwin G. Brown, 219 W. 6th St.

KENTUCKY.]

LOUISVILLE—Church of the Messiah, Fourth Ave., and York St. Hour of service, 11 A. M. Rev. Maxwell Savage.

WE declare our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of Man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One-in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

Resolution of May 19, 1892.

Resolved, That the Western Unitarian Conference hereby declares it to be its general aim and purpose to promulgate a religion in harmony with the foregoing preamble and statement